

Light

on

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PRICE TWOPENCE

AN UNKNOWN BROTHER

SPONTANEOUS EVIDENCE REGARDING A STILL-BORN CHILD

By E. B. GIBBES

THE October issue of *Psychic Science* contained an extremely interesting article by Miss H. A. Dallas entitled, "Concerning the Death of Infants." The writer remarks: "... by comparing various experiences, we can obtain some light on the above subject."

In this connection, it may be of interest to record some information I have received concerning a still-born child and its existence in the world beyond death. This case would seem to be remarkable because of the lapse of years which intervened between the arrival of the still-born baby and the fact of its survival of death being made known to me; also by the entirely spontaneous allusions to it made through three different Mediums over a period of ten years: *i.e.*, in 1923, 1928 and 1933.

In the late autumn of 1922, a great friend of mine was killed in tragic circumstances. The desire to ascertain whether or no she survived death led me into the realms of Psychical Research. I was put into touch with the late Mrs. de Crespigny, who introduced me to Mrs. Hewat McKenzie. Through the kind assistance of the latter, sittings were obtained with various Mediums, among them Mrs. Blanche Cooper. My second sitting with her took place on January 4th, 1933, at the British College of Psychic Science, then in Holland Park. I was not at all convinced that the evidence I had so far received was not somehow extracted from my subconscious mind or telepathically conveyed to the Mediums. Through Mrs. Cooper, my mother had given some remarkable instances of the resuscitation of the memories of childhood. However, I was anxious to know if the entity for whom I was searching purported to be present on this occasion.

After a time, I asked if other friends or relatives were there? The answer was to the effect that the baby was there—my brother. This was not in the least what I expected. I thought to myself, "What nonsense," remarking rather scornfully that "I had no brother who had passed over." But the voice of my alleged mother gently continued saying that the baby was connected with an accident on the river, and that she "thought I would understand." Instantly, my mind recalled a conversation, many years previously, when my mother told me that her first baby—a boy—had been born dead as the result of her having been upset out

of a boat on the river. To the best of my recollection, she had only mentioned this to me once during her life, and I do not think that the other members of my family knew of it at all. Later, I learned that it was the common belief among Spiritualists that children, and even infants born dead, grew up in the "spirit-world."

Owing to subsequent developments, I gave the above-mentioned experience no further thought, except vaguely to remember it as a curious episode. I had no other contact with the surviving consciousness of my mother through any other Medium for many years.

In October, 1928, my eldest sister died. A month later she purported to communicate by means of automatic writing through Miss Geraldine Cummins. The following passage occurs in the script:

"I had been resting in a darkened room, at least it seemed like that, then A. came and took me out into a warm, golden light, and I said: 'Why, I have got to the South of France after all.' I was sure it was France or Italy. I saw great stretches of golden sand, a hard blue sky, and though I saw no sun, there was this wonderful light over everything. I held on to A., for I was quite frightened. It seemed too good to be true. She made me lie down on the side of a hill, and I lay there, drowsily looking at the blue sea and drinking in that warm, comfortable light. For the first time for years I was really happy—not a worry on my mind. Then I saw a stranger approaching—a man. He said he was closely related to me. I think perhaps he must have been trying to comfort me or else it was a joke, for he said he was my brother. What did he mean? I haven't any brother here."

I related to the communicator what my mother had told me concerning the existence of this other baby. My sister wrote that she didn't remember. I explained further. She then stated that she now understood. "A. left me with him and didn't explain. He said he was living quite close to E., that she didn't know he was her brother . . ." E. is another sister.

The third spontaneous allusion to the existence of this unknown relative occurred at my first sitting with Mrs. Mason on January 7th, 1933. I was a complete stranger to Mrs. Mason, but she has given me some of the most astonishing evidence of knowledge of current family affairs that I have ever had from anyone. Among others, my mother was stated to be present. The control

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TEACHINGS OF SPIRITUALISM

LECTURE BY THE REV. S. CRUWYS SHARLAND

THE third in the series of lectures on "The Teachings of Spiritualism as a Guide to Life," was delivered by the Rev. S. Cruwys Sharland in the L.S.A. Lecture Room, on Wednesday, November 13th.

The lecturer began by reminding his hearers that, according to the melancholy Jacques, "All the world's a stage, and all the men and women merely players"; which simile is doubly true in the sense that from our seats in the auditorium at the theatre we see only what we are meant to see: only for a few hours the pictured actions of a performance that was the result of days and weeks of careful thought, preparation and complicated effort. We judge from what passes before our eyes, with, as a rule, little consideration for what it was built upon. So it is, said Mr. Sharland, with the players in real life; the criminal is seen, is found breaking the law of the land, is brought up for trial and sentenced. Our code takes little or no thought of what led up to the crime, of what went to build up the setting for the scene of ill-doing: evil inheritance, bad environment, the first seed of temptation dropped into the mind, a mind probably untrained in detecting and rejecting such suggestions; the poverty, perhaps, or the resentment for an injustice sustained; until at last "the long, long misery of evil thinking blossomed into an act, and on the world's stage stood a criminal."

"It would be difficult," the speaker went on, to exaggerate the importance of the hidden side of life. On the world's stage, the actors strut and fume, as if the play were an impromptu performance of their own. But it is behind the scenes, out of sight of the audience, that the drama of earthly life is really produced. And the chief interest of history lies in the attempt to look behind the scenes: to perceive something of the hidden causes which, in the end, brought about a Reformation, or a Revolution, or a Great War—in a word, to trace *events back to thoughts*. This is true of all history, including the history of the lives of the humblest individuals. Could we see the lives of ordinary people, as God must see them, we should probably be amazed. As Robert Browning puts it: "All I could never be, All this God saw in me, Whose wheel the pitcher shaped."

"Moreover," the lecturer continued, "in a theatre, the actor is either on the stage or off it. But in real life, the actor is neither wholly before the audience, nor wholly behind the scenes. His body and the things which he does with it are open to all; but his mind, and what he *thinks* and *wishes* and *feels*, all this can never be fully revealed to any other human being, and may be almost entirely concealed. Yet the man is not two men

but one; which caused William Blake to say: 'The body is that part of the soul which we can see.'"

The hidden side of life is the realm of *causes*; the outer side is but the realm of *effects*. It is true, Mr. Sharland admitted, that many experiences come to us in life without any choice of ours and entirely beyond our control. "The circumstances in which we were born and brought up, the people whom we met, the various so-called 'accidents' which could hardly have been foreseen; the joys and sorrows which befall us through the intertwining of our lives with those of others: these things may not perhaps be attributable to causes for which we are personally responsible. But our attitude to these things—the way in which we take them—is altogether our own. The same circumstances will effect different characters in widely-differing ways; and what might produce crushing despair in one, will strengthen and ennoble another . . .

"Clearly too, it is on the hidden side of life, and in what might be described as its deepest depths, that we may expect to find ourselves most directly in touch with the Source of our Being."

THE SACRAMENTAL SIGNS

The Church of England Catechism taught, with true psychology, that the sacramental signs were given for a twofold purpose: as a *means* whereby we may receive a wholly spiritual gift, and secondly as a *pledge* to assure us that we do receive it. "For," said Mr. Sharland, "there are deep regions of our inner nature of which the bodily senses cannot, and cannot be expected, to give any account. And it is in those regions, which in many of us are but imperfectly awakened, that any gift of a purely spiritual nature must first reach us. That is why we need a pledge of a kind which our senses can perceive: for until those deep regions have been fully awakened, it is only by gradual stages that what reaches us there can, so to speak, work its way into our conscious being. Meanwhile, God gives 'grace for grace,' that is to say, where spiritual gifts are accepted in faith—and used, that draws down a fresh supply."

In what respect can we claim that Spiritualism gives us a better understanding of ourselves and the world in which we live, a clearer guidance in life? Spiritualism, Mr. Sharland considered, has carried our knowledge further by two long steps—that is to say, it has given us *definite proof* (1) of Survival and (2) of the possibility of communion between the incarnate and the discarnate. Pressure of worldly affairs, or lack of interest or of intelligence, keeps many people from consideration of these matters; and even amongst the intelligent and well-educated, there is a vagueness and a hesitation about investigation into what are thought of as mysteries."

"But," said the lecturer, "if we regard ourselves as in some sense trustees (or as St. Paul would have said, 'stewards') of truths of the highest value, the universal acceptance of which would, we believe, make this world both a better and a happier place, we shall surely feel it our duty to shoulder the responsibility, and, both by word and deed, using all the intelligence which we possess, carry out the advice given long ago by St. Peter, and 'Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear.' 'With meekness and fear,' for, though we may thank God for our beliefs, yet we shall recognise that therein is no cause for personal boasting; that if 'knowledge' is inscribed on one side of the coin, 'duty' is inscribed on the other."

"There are many roads by which we may not only become convinced Spiritualists but also capable of imparting what we have learnt to others; but personal experimentation should not be the first. The reading of well-chosen books accompanied by earnest reflection and prayer; the knowledge so acquired of what others whom we can trust have experienced and recorded, and,

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in particular, an intelligent study of the New Testament (if possible in relation to the Greek)—these are safer avenues of approach to an assured conviction, satisfying both to ourselves and to others to whom we would pass on our knowledge.

"We must also remember that, if we begin with phenomena which in ourselves have produced conviction, the recital of such an experience will not make an equal impression on another mind, because the person to whom it is reported had no share in that experience, and therefore knows nothing of the thrill, the responsive leap of the spirit, which in our own case accompanied the experience.

"If we possess that knowledge of these facts with all their implications and are prepared to *act* upon it, then indeed Spiritualism will be to us a real Guide to Life.

NOT ONE BODY, BUT TWO

"St. Paul expressly stated that man during his sojourn on earth has not one body, but two, co-existent, but differing in their functions, the one which he describes as 'psychic'—the word 'natural' is a bad translation—because it serves as temporary vesture for the psyché, or soul; the other, which he calls 'spiritual' because it serves as a vesture for the immortal spirit itself. After the lapse of nearly 1900 years, these teachings still maintain their force, and it is no far cry from St. Paul to Sir Oliver Lodge, thanks largely to whom the still living doctrine of the Apostle has been extended and made more definite by the addition of three new facts of unsurpassed importance.

These facts are: first, that the body of flesh and blood is formed pre-natally by the soul, which grows through experience gained on earth; secondly, that, compacted, it appears, of vitalised ether, the soul stands intermediate between the body and the spirit as the channel of life to the former, life coming direct from the Father Himself; and thirdly, that what survives death is a complete personality, consisting of the spirit and soul in union, including all that the soul has acquired here on earth; and that this personality passes into a world where "the hidden side of life" is no longer "hidden." All of which is ordained by an all-wise Father, who desired to lead His children to a life of ever-increasing happiness in free co-operation with Himself.

"Can it be denied that such teachings, the truth of which is vouched for by a steadily-increasing volume of evidence, are calculated to inspire confidence in the trustworthiness of God, a deep sense of responsibility to ourselves and to all other personalities who in any way affect or are affected by our own; and finally, a great and splendid hope of an evergrowing life of joyous activity? Surely in this way we may regard Spiritualism as furnishing real guidance to life!

"In our own country it would be unjust, in my opinion, to suggest that among the people at large there is a growing indifference to religion; for—though this it not generally realised yet by the masses—the best science of to-day is steadily drawing away from the old crude Materialism and back to religious thought. The Churches may be emptier to-day, but the newspapers and magazines are full of articles and correspondence dealing with spiritual questions; and that would not be the case if it did not meet a very considerable demand. I have found in my own case that a clear statement of the facts of Spiritualism is received in the most unexpected quarters with deep interest.

"If we go back to the beginnings of Christianity, we find that Jesus taught what came to be known as 'The Way.' He and His followers adopted a certain attitude towards God and the world, an attitude of filial love towards God and of brotherly love towards men; and on the practical side we know that he 'went about doing good.' After His death, came the second great point in the new teaching—belief in resurrection. He had risen, and this opened out a great vista of hope for all mankind; the frontier of life could no longer be drawn along the line of the grave.

"I would remind you, too, that there are passages in the Epistles which are of extraordinary interest in the

light of modern Psychical Research. They show that the early Church was familiar with psychic phenomena, and that St. Paul and St. John knew more about psychic facts than the average educated Englishman knows.

"Since then, two main errors of thought have caused such knowledge gradually to disappear—the error of postulating resurrection of the actual material body, and the error of teaching that the resurrection of Jesus was an unique event. These mistakes fostered the growth of materialism, and incidentally drove out the earlier attitude of brotherly love to all men. And if, in its turn, what remains to-day of materialistic thought is to be broken down, this can be done once and for all if we can furnish *proof* that even one human being has survived beyond the grave; and it was in order to establish such proof that the modern Spiritualist movement was started. And if anyone is in doubt as to the necessity to combat materialism, they should read General Ludendorff's book, *Total War*, the teaching of which amounts to nothing less than a reversion to sheer barbarism.

"That there are certain dangers attending Spiritualism, the best-informed Spiritualists are the first to admit. 'The label Spiritualist,' says one of them, 'is no guarantee of spirituality, and the same is true of religion.' The label 'Christian' is no guarantee of adherence to the teachings of the Christ. What we most desire to gain by our experience on earth is the capacity to appreciate and to use the opportunities for further growth in wisdom and goodness when we pass to the other world. Such capacity is acquired in any walk of life by honesty and industry, by clean living and consideration for others; one who practises these virtues will find himself well equipped for further growth when he passes on to the 'adventure brave and new.'"

AN UNKNOWN BROTHER

(Continued from front page)

remarked: "Your mother speaks of a boy who passed over as a baby. You have been told of him before, she says." Then the control gave the name of my brother who had died in the spring of 1932, saying that he had not been there very long, adding that my mother said: "'It's my boy, he is my other son,' she says." Thus not only have we another reference to the existence of this unknown brother in the beyond, but also to the fact that the communicator was aware that she had already told me of his survival ten years earlier.

My parents were married in 1862. The accident which led to their first child being still-born probably occurred in the following summer, as my eldest sister was not born until 1865. Thus a period of sixty years elapsed between the event described and the first occasion on which the record was recalled to my mind in 1923. My mother had then been "dead" five-and-twenty years. She would probably have told me of the incident about five years before her death.

In writing through Miss Cummins, it will be noted that both my sisters seemed unaware of their relationship to this hypothetical brother. This is curious. To the best of my recollection I had told Miss Cummins a long time before that I had been informed of the existence of this individual in the Unseen. This instance clearly indicates that the communicator did not draw the information from the mind of the automatist or sitter, and that the former wrote in contradiction of knowledge familiar to both of us. With reference to my sister's remark referring to the South of France, I must mention that before she died she had constantly expressed her longing to go there. This was not possible.

Analogous to the above is a case reported in *LIGHT*, May 20th, 1932, given through the mediumship of Mrs. Estelle Roberts. A lady in the audience declined to believe that she had a brother in the unseen. Subsequently, she recollected that she had been told of a still-born brother who had passed over 45 years ago and before the lady was born.

THE INNER MIND OF INDIA

Review by H. F. PREVOST BATTERSBY

MISS BOULNOIS has written a travel-book in two dimensions; travel through the mind and through the maze of India: a difficult business, because its mind is as varied as everything else, from gods to grievances, in that vast peninsula.

But she does, what so many writers omit doing, give a sense of striving mentality behind the sun-chastened scene; a shade too much of it, indeed, since her search was always for the exceptional and the expository; and she had, obviously, a way with her to induce even the more reticent to share their reveries.

She had to thread her way through the thick confusion of deities which is so apt to discourage the monotheist, but she found them, in the main, mere sub-divisions to assist man's inability to understand the whole.

As the bookseller at Lahore told her: "All are paths leading to the same place. When we get beyond and see clearly, no man will be Hindu, Mahomedan, or Christian. All will be melted into one."

He spoke feelingly of Christ and of Krishna, but lamented the scepticism which was eating into everything, and the Western civilization with its worry and fuss which was spoiling life. He read daily in the Bhavagad-Gita. "But when I am in sorrow," he added, "I go to Christ," explaining, to the author's expressed surprise: "Yes, I seek your scriptures and know them . . . but make of them another matter than your missionaries teach."

From a student at the Lahore College she learnt the Hindu view of transmigration.

"If a man has mis-used his opportunities and injured the soul committed to his charge, why should it not be given the chance of going into an animal . . . where he can do less evil, and must obey instinct?"

A man, he explained, who has been very, very evil, might have to traverse the eighty thousand living creatures of the animal creation before he could attain the privilege of being again a man.

A Sikh doctor in Lahore gave her some interesting views on the condition of "Three-statedness" induced by hypnotism, when the mind is dwelling equally in present, past and future, and can travel to (or discern at) any distance; a condition commonly described as travelling clairvoyance. The prescience or knowledge, he declared, was entirely within the observer; it was not communicated to him by another personality. He gave an example of its practical uses:

"A student, not hearing from his father in a distant city, asked him to hypnotise a boy, who described the man as lying ill with anxious faces round him. The student wired to a doctor, who went at once to the house and was able to relieve and save him."

A Brahmin doctor, who had the healing gift, clarified her understanding of *Karma*. It was, he said, action, simply action: no hint of retribution, no word of pursuing fate. The next act was the outcome of the last; on it the character rose or fell. The living spirit within was released or imprisoned by every thought expressing itself in action, not only in the hereafter, but here and now.

At Fatehpur Sikri, the author (I hope she will forgive my spelling, I don't like hers), reading an inscription attributed to Christ, was again to meet the reverence with which the East regards Him.

"There have been four great prophets," explained the Shaikh, to whose ancestor the exquisite mausoleum was raised, "Moses, David, Jesus and Mahomet. But Mahomet has the last word of God. Mahomedans say that when Jesus was born God blew His Spirit into the belly of Mary. We call him Isa, the Son of Miriam."

Striking Srinagar during the fast of Ramayan, she was to experience the dislocation in the entire community caused by the eating of heavy meals at

sunset to readjust the abstinence of the day. Indigestion is quite possibly the cause of trouble that so often happens during the fast. At Nishat, that fairy lakeside, she was initiated into the world of Sanscrit, and the literature of the Hindu scriptures, and that, not by a Hindu, but by a Mahomedan, who, explaining the difference between Aryan and Mahomedan forms of belief, declared that, though Mahomedans regard Christ as even greater than Mahomet, calling him the Spirit of God, it would be blasphemy for them to speak of Him as the Son of God, since God has no wife nor child.

From a young Hindu there, enquiring as to the puzzling consorts of Siva, whether Kali or Parvati was his wife, she obtained a similar reply: "There is no wife to God," he explained seriously. "The Scriptures that give those relations have so deep a meaning that only the mind of the spirit can conceive them."

And, he continued: "There is only One Formless God behind all. The others are Emanations or Appearances of His Formlessness. We can best worship God in the form which our mind can comprehend, for which we have great liking and intense love. When we transcend that stage, these forms fall off; the true nature of one's self is realised, its oneness with the whole, and all differences disappear."

But the Hindu Pantheon is thus resolved only for the few into its basic elements.

In Allahabad and the person of Mahatma Pitajer, the author came into closer touch with the "mystic" of her title, who worshipped God as Tara Brahmamahy, the Mother of Creation.

The Mahatma was a healer, and she witnessed the exercise of his gift on sufferers abandoned by the doctors, and heard, to her surprise, the rendering of Cæsar's things to Cæsar applied with commendation to the British Government and its paternal rule.

"Now is justice. Now is peace. And Gandhi? Is his heart with God? Does he make people happy? No, it is all unhappiness, unrest, muddle!"

He gave her, incidentally, a demonstration of that "Three-statedness" she had learnt of in Lahore; for a youth, whom she had never seen, detailed to meet her, recounted how the Mahatma had described to him every detail of her dress, having travelled clairvoyantly to a meeting at which she spoke in Delhi.

"What is it that 'travels,'" she asked; and was told that the Mahatma awakens one of the minds that are in various centres of the body, and enters deeply into the consciousness of that mind, which is generally closed, from which it would be dangerous to arouse him by a sudden shock.

The Mahatma explained to her that when a man leaves his physical body he passes into three *lokas* (domains) successively: (1) the *Preta Lok* (the domain of the spirit); (2) the *Prtis* (the domain of the ancestors departed); and (3) *Swarga Lok* (the Heavens).

After staying in the latter till he has used up all the "fruits" he has stored up for enjoyment there, he returns to the earth, and is reborn.

Later, the author heard from the Indian official who had given her the introduction, that the Mahatma had received an urgent summons from the astral world, and had passed to it on the 1st April, the day of his birth; but that he was still visible every day at stated times, and talked and wrote letters through a Medium; and that, later, he had completely entered into the physical body of one of his favourite disciples; and through this disciple the author received from him an answer to a letter she had written before his passing.

No attempt has been made even to indicate the narrative on which the psychic adventures of the book are threaded, but it is in no wise overshadowed by the main object of the author's quest. She sees India as a thing of intriguing beauty; she does not see it, as do some of us, symbolised by the woman at the ancient well, with a petrol tin in place of the potter's bowl upon her shoulder.

CASTING OUT "DEVILS"

"RESCUE" STORY TOLD BY MR. GRAHAM MOFFAT

MR. GRAHAM MOFFAT, the dramatist-actor, told the following story of "rescue" work in the course of his address at the Confraternity meeting, at the Fortune Theatre, London, on Friday last week (November 15th). Rev. A. F. Sharp presided.

"Jesus cast out devils," said Mr. Moffat, "and I have been helping to do that myself. I have been sitting with a Medium for the last three years; he is a semi-trance Medium, and we have several patients, four within the last three months. Two of these are cured, and the other two cases are still in hand, and we are expecting full cures there too. The Medium sits with his circle in one room and the patient with his mother or friend in the other.

"Now the case I am going to tell you about is one in which four spirits were taken from a patient. The patient knew nothing of what was going on, and we got these spirits through. The patient has been nine years what they would call insane; and, but for the devotion of his mother, would have been in an asylum.

"The first spirit to come, speaking through the Medium, was brought by two Chinese guides. He called himself Charlie. He was rather a silly chap, jibbering a bit. I was smiling and speaking to him and he said, 'I like you, you are a nice man.' We told him he was making a great mistake through his ignorance in getting into the aura of this poor boy, and that he was spoiling his own life and the life of the patient. I said, 'You must go on.' 'Go on,' he said, 'where?' 'To the spirit world,' I said. 'The spirit world, where is that?' he asked.

"We then explained a great deal to him. Then he said, 'I will go if you will come with me.' 'Well,' I said, 'I am not ready to do that just yet.' In the end we brought his mother to him. We sent out a message asking if his mother could come and appear to him, and she did come. He was overjoyed. Tears were running down the face of the Medium. 'Oh, mother,' he said, 'I can't come to you. I am being held by a man.' His hands were behind his back. He went off with his mother.

"The next to come through was one named Emile, who had a withered arm. He had taken shelter in the boy's aura because of his ignorance and because he was ashamed of that arm. He could not meet people and hid himself, and so long as he was in earth conditions he still had the withered arm. If he had gone to the spirit-world there would have been no withered arm. Well, we cured him. We made him raise his arm above his head and showed him that he was cured. 'Now,' we said, 'you see what we have done for you, and surely you now believe what we told you about the other man.' He said, 'I do,' and went off with the guides.

"At another sitting we had the other two. One was a woman. We got her away also by bringing her mother to her and showing her that she was alive.

"The last one was one who gave the boy voices. We got him away by producing the man who had the withered arm.

"Now from that day," said Mr. Moffat, "all symptoms of possession have disappeared from the patient."

WHO ARE THE HERETICS?

Mrs. St. Clair Stobart, who also spoke, said there was a large body of Spiritualists and of the Clergy who disapproved of the "Confraternity" movement; and the core of the misunderstanding on which that disapproval was based was that Spiritualism was a modern cult, whereas it was the early Christian Church that first publicly proclaimed Spiritualism as a truth. The heretics in this matter were not those who were resorting to the practices of the early Church; the heretics were the modern Bishops who sought to hinder this return to the beliefs which gave inspiration to the early Church.

PHOTOGRAPHING AN ELEMENTAL

By MAJOR C. H. MOWBRAY

I WAS sitting with Lewis, the Welsh Physical Medium, when I had a curious experience.

I had arranged two cameras to take flashlight photos of "happenings" (it was a dark sitting) and one of my cameras was fitted with a quartz lens, which allows the ultra-violet rays to be registered on the plate, not cutting them off in the way an ordinary photographic lens does. (Vita-glass is made of quartz which acts in the same way.)

Suddenly the Guide shouted "flash," which I did, and he then remarked: "You have something very extraordinary on that plate."

Directly the sitting was over, I took my plates up to the darkroom and developed them, and I found on one that had been taken with the quartz lens something that I can best describe as looking like a bat, and this on the plate that the Guide had remarked about. On the other plate, taken at the same time by the same flash, but with an ordinary lens, there was nothing out of the way.

As Mr. Hewat McKenzie happened to be in the building at the time, I took the negative, wet as it was, to show him; and, after examining it, he asked me if I had moved my cameras, and on my replying in the negative, he suggested that I should put fresh plates into the slides, go down with him to the seance room, and take some more flashes, his idea being to see if the bat-like figure was due to reflection or anything of that sort. I took three or four more flashlight photos but found nothing out of the way on the negatives when I developed them.

The whole thing seemed a mystery, but I printed a copy of the "bat" and stuck it in my book with my other psychic photos, and the matter passed from my mind. But listen to the sequel.

About two years later, a friend came round to see me one evening to say that two people who were staying with him would very much like to see my photos, and could he bring them in? Of course I readily consented, and he introduced them as a Judge of the High Court in Sierra Leone and his wife.

They turned over the pages of my album until they came to the bat-like photo, when the lady remarked, "I say, you have got an 'Ibudo' here." The judge examined it carefully through a strong glass and said, "Why, yes, it is." And he then explained to me that an 'Ibudo' is the kind of totem sign the witch doctors hang outside their huts in the Gold Coast, and he added: "I have seen dozens of them."

Now, this is the extraordinary thing. Lewis's Guide is Sambo, a native of that part of the world; and ever since that evening I have always thought that I got the photo of some elemental who helps him in his practices. If an elemental has higher vibrations than we have, then it would be possible that the quartz lens would catch them, but they would be unable to pass through the coarser glass.

Do the witch doctors see these elementals? They would, at any rate, seem to be aware of their existence, otherwise how comes it that they have these totems as a sign of their magic?

Lewis's mediumship consists chiefly of telekenesis, the playing of musical instruments and what would appear to be the passing of matter through matter, and it would almost seem that in his case the elemental is employed to bring these things about. Probably Sambo was a witch doctor and the Ibudo was his "familiar." We are dealing with unknown powers, and it behoves us to be very careful of what we are doing.

I might add that I have taken scores of flashlight photos at seances, but this is the only time I have been told that I had got something extraordinary on the plate, and is the only time I have ever had anything of the sort.

LETTERS TO THE EDITOR

(The views and statements of correspondents are not necessarily endorsed by the Editor, who occasionally prints, in the interests of free discussion, letters with which he does not agree).

HOW SURVIVAL IS PROVED

Sir,—The distinction between what we *know* and what we *think* is a vital one.

Sir Oliver Lodge, among many others, maintains that Survival is scientifically proved. I agree. But no *single* proof can be stated. The real proof lies in the consistency of the hypothesis. The higher type of automatic writing, book-tests, cross-correspondences, clairvoyance, crystal vision, dowsing, ectoplasm, exteriorisation of sensibility, immunity to fire, hauntings, psychic healing, polyglot mediumship, prediction, levitation, materialisation, multiple personality, psychic photography, telekinesis and telepathy are all proved by evidence that no entirely sane man can deny. Each contributes its quota.

But "scientific proof" can hardly rest on these alone. It is the *consistency* with modern physics, with historical data, with Biblical criticism, and with all other ascertained knowledge that convinces. In a little book, *How to Make the Best of Life*, I have shown this in simple language. It sells but slowly: I have not made, and do not expect to make, a single penny by its sale; quite otherwise. But I do regret that it is not more read. I have had many testimonials to its value. A Commanding Officer in India writes to me: "I am re-reading the book and much appreciate its wisdom, wishing that my own grandfather had been able to give me such a book at my son's age." A mother of sons writes in the same strain: "The book is a manual of the truly Christian life." An undergraduate of Oxford says: "I never, before reading this book, realised how weak are the 'proofs' and 'objections' to Spiritualism in the public Press. It is the 'consistency of all knowledge' that has convinced me." I should apologise for mentioning a book of my own, but it expresses all I would say. It is the basic consistency that is vital, and harmonises all differences.

STANLEY DE BRATH.

AN ACCUSATION

Sir,—I have this week turned over to *LIGHT*, and find that the Square Gospel myths have a remarkable hold of it. It seems to me you are given over to almost revivalism! You are teaching Christianity and not Spiritualism.

Take your "Dorothy Varley" article. She actually does not know what Jesus taught! Are we to-day to forsake all and follow Him?

High Wycombe.

F. G. WILLATT.

Confraternity Luncheon Hour Meetings

will be continued at

THE FORTUNE THEATRE, RUSSELL STREET, W.C.2

every Friday until 20th December inclusive, 12.30 to 1.30 p.m.

Addresses are given by Representatives of the Churches, and by Spiritualists, followed by a Demonstration of Clairvoyance by Mrs. ESTELLE ROBERTS.

Chairman - Mrs. ST. CLAIR STOBART

Speakers:

FRIDAY, NOVEMBER 22nd	The Rev. A. H. LEE
To-morrow	Mr. MAURICE BARBANELL.
FRIDAY, NOVEMBER 29th	The Rev. DRAYTON THOMAS.
	Mr. HORACE LEAF.
FRIDAY, DECEMBER 6th	The Rev. A. HAWORTH.
	ADMIRAL ARMSTRONG.
FRIDAY, DECEMBER 13th	The Rev. T. B. CLARKE, M.A.
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FRIDAY, DECEMBER 20th	The Rev. MAURICE ELLIOTT
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A few reserved seats at 2/6 may be had by application to the Secretary, "Confraternity," Grotrian Hall, 115 Wigmore Street, W.1.

The addresses given at the Historic first Meeting of the Confraternity, at the Grotrian Hall, on June 24th, may now be obtained in pamphlet form, price 6d.

PYRAMID THEORIES

Sir,—With your kind permission, I will reply to three points in Mr. Stewart's letter in your issue of the 7th instant.

(1) It is *not* an "approach to the subject from a strictly scientific—and therefore definitely provable—basis" to approach it on the basis of Bible "history" with its highly disputable dates. These Biblical Pyramidists are not even agreed among themselves as to these dates; neither are they agreed as to the theoretical value of the inch on which they base their prophetic measurements. The real fact is that they one and all approach the subject on the basis of "fundamentalism," and they make their measurements fit their theories, instead of the theories fitting the measurements. The "definitely provable basis" has already been shown to be false in many of the unfulfilled prophecies.

(2) Mr. Stewart complains of my taking the sentences out of his book apart from their context in such a way as to give readers a totally wrong impression of what he has said. He does not, however, offer any correction. But surely his statements as to dates in the quotation I gave are definite enough, and can hardly be explained away. Let me quote again from page 62 of his book: "The fall of man (*i.e.*, the Adamic Race), commencing at 4,000 B.C. After A.D. 1936, the closing year of the Final Tribulation, it is then possible, on reaching the King's Chamber, to come into true alignment, directly under the Apex, signifying the redemption of man's fallen state, and the Resurrection to Life Eternal." The "final tribulation" is described in Matthew xxiv., and implies the immediate "second coming." I must leave it to the intelligence of your readers to judge whether the state of the world since 1928 has corresponded in any way with that description of the tribulation; and whether there is any indication that man will shortly be redeemed from his "fallen state." The Apex of the King's Chamber, according to Stewart, corresponds with the date, 4th March, 1945.

(3) To say that I "ignore the very important fact that the Pyramid as it is to-day is not as it left the builders' hands" is simply *silly*.

Ryde, I.W.

W. KINGSLAND.

NEW TESTAMENT AND THE HEREAFTER

Sir,—What Mr. W. H. Elliott said in his broadcast talk of the conditions of the Hereafter is easily deducible from texts in the New Testament. Two are enough to quote: Jesus on the Cross said to the penitent thief: "To-day thou shalt be with Me in Paradise," and St. Paul stated, "Eye hath not seen, nor ear heard, nor hath it entered the heart of man to conceive the glorious things God hath prepared for them that love Him." This quite plainly covers all Mr. Elliott said.

Widcombe, Bath.

HERBERT STEPHEN.

FREE-LANCE MEDIUMS

Sir,—I am in agreement with Mrs. Knox-Gore's letter, appearing in your issue of November 7th, with reference to free-lance mediumship. Mr. Harris' Bill sounds suspiciously like an attempt to obtain a monopoly of public mediumship, which I, for one, would deeply deplore. To imply that all free-lance Mediums resort to fraudulent practices is both unkind and untrue.

I may refer to the invaluable work which is being done by a few of the better-known free-lance Mediums: Mrs. Osborne Leonard (the famous trance Medium), Mrs. Ethel Thompson, Mr. Horace Leaf (the well-known clairvoyant), and Mr. C. S. Collen-Smith (who is doing unique work with obsession cases and psychic healing).

Spiritualists would do well to learn more about the draft Bill, and all that it implies, before they give it their support.

Kensington, W.8.

(Mrs.) E. A. WALKER.

LETTERS TO THE EDITOR

SUNDAY SERVICES

Sir,—I am in entire accord with Mr. J. W. Turner's views in relation to Sunday services, as expressed in *LIGHT* of November 7th.

Great Yarmouth Spiritualist Church, of which I have the honour to be Life-President, was opened in January, 1934, and there has never been a demonstration of clairvoyance at its Sunday service.

Phenomena-hunters prophesied that it couldn't last three months in the circumstances, but all these people have had to eat their words. Despite the fact that no subscriptions are required from members, and that the organisation depends upon the weekly offertory for its upkeep, the church is still thriving and has won the respect of Press and public alike.

Moreover, many compliments have been forthcoming from visitors, several of whom have described our services as "the most beautiful I ever attended." Certainly, the "atmosphere" which prevails on Sunday evenings leaves nothing to be desired, though we are obliged to hire a hall which is used for a variety of purposes during the week.

Finding that it was not intended to include demonstrations of clairvoyance in the services, a number of people gradually drifted away from the church in the early days of its existence, but their place has been taken by others whose ideas of Spiritualism are not confined to the phenomena. It is these latter—men and women who are grateful for the light which has been vouchsafed to them and wish to express their gratitude in a service of worship on a Sunday night—for whom our church was inaugurated. Inquirers, however, are catered for in the address.

To the officers and members of Great Yarmouth Spiritualist Church, Spiritualism means more than psychic research, though, recognising the value of phenomena, we are always willing to do our best to assist newcomers to obtain the evidence they need.

GUY P. J. L'ESTRANGE.

PUBLIC CLAIRVOYANCE

Sir,—Until human Survival and spirit-return are universally accepted, public clairvoyance is absolutely necessary. It is usually interesting, and comparatively few inquirers can afford to risk what is to them a high fee. Private sittings are not all successful. When investigating, I received very good descriptions and evidential messages from public clairvoyance, both from the platform and in circles, but I had no success whatever privately, although I sat with three expensive Mediums.

Good speakers are always appreciated, but only a few are competent to give demonstrations as well as an address, and we should get better clairvoyance if Mediums were not so often expected to do both.

Worthing, Sussex.

H. DREW.

WORKING TOGETHER

Sir,—With reference to Mr. Burn-Murdoch's inferences from Spiritualism (*LIGHT*, November 14th), it would certainly be useless to attempt to convert the Christian Church by controverting its tenets! Moreover, if the Church's attitude towards the After-life be considered as one essentially of *faith*, dependent on the prompting of the Holy Spirit rather than upon the precise character of the evidence for survival as recorded in the Bible, then the evidences of Spiritualism can never be accepted as an integral part of orthodox Christianity.

However, since by no means all people who believe in what is broadly known as "Spiritualism" are in agreement with the views expressed by Mr. Burn-Murdoch, there is reason to hope that in course of time the Church and many Spiritualists will be able to work together harmoniously, even if only on parallel lines, in the service of God and man.

CHARLES THORNTON.

SIR OLIVER LODGE'S ASSURANCE

"DEFINITE AND SCIENTIFICALLY ASCERTAINED FACTS"

SIR OLIVER LODGE has once more placed on record his complete assurance of Survival. Concluding his series of articles on "Beyond the Veil," in the *Sunday Dispatch* (November 17th) he wrote:—"In re-reading these articles I am overwhelmed with the thought that it is impossible to cover the wide field of psychical research in such limited space.

"I hope, however, that when I reach the other side I shall be able actually to co-operate with the colleagues I have left behind, and that I can overcome some of the difficulties they face.

"We pass over to a new world—with new opportunities—a new sphere of activity. This is man's destiny.

"I expect that this statement of assured conviction about the truth of facts still in dispute will raise in some quarters ire and contempt; but I do not propose to qualify the statement with any apology or hesitation, for I am as convinced of these things as of any other facts of Nature, and I feel sure that posterity will realise their truth.

"That death is not the end of the individual, that character, memory and affection survive what is poetically called 'the tomb,' and that occasional communion is possible between those still associated with matter and those who have entered on another phase of existence—these things are to me not hypothetical or doubtful, but definite and scientifically ascertained facts."

In his concluding article Sir Oliver tells how the "stumbling block" of telepathy from the living has been overcome by "proxy sittings," a record of which is given by Miss Nea Walker in a book just published by Messrs. Hutchinson, entitled *Through a Stranger's Hands*. The reader of this book, he says, "will surely find that he requires some explanation other than of 'telepathy from the sitter,' or even from incarnate minds, to account for the success of these experiments."

Finally, Sir Oliver commends to his readers Mr. J. Arthur Hill's book *Experiences With Mediums*, in which the telepathy hypothesis is examined. He cites one case, called "A Correspondent's Stepmother," and says:—"Anyone who in the face of that case can frame an hypothesis of telepathy from an incarnate mind is gifted with a resolute credulity that fills me with amazement.

"Indeed a fair examination of all the evidence which I have of necessity only briefly summarised in the course of these articles is bound to reduce to absurdity the theory that the mind of the sitter is the source of the material; and to suggest forcibly that here is evidence of the existence and activity of the discarnate."

THE AMERICAN S.P.R.

Sir,—A copy of Mrs. Helen Bigelow's letter appearing in your issue for the 10th October has just come to hand. I came into this matter merely to deny a mis-statement in her former letter, and shall not pursue it further. I have merely to say that any loss of membership by the A.S.P.R., such as has been alleged, will not be based on the arithmetic of letters received, but on the number of lapsed subscriptions. We shall know the facts after the general meeting in January.

I have the opportunity to close with a more gracious observation. It is the opinion of many here that it is due to the efforts of Mrs. Bigelow alone that the American S.P.R. has been held together during this troublous time. The serious nature of the situation is apparent in the fact that no journal has now been issued for three months. For this Mrs. Bigelow is not responsible.

New York City, U.S.A.

FREDK. BLIGH BOND.

Light

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EDITOR GEORGE H. LETHAM

As We See It

A PERILOUS TASK

IT is a curious and, in some respects a distressing experience to find a highly-respected Congregational Minister, like the Rev. John Bevan, M.A., explaining away a New Testament incident into a near approach to nothingness. The incident, too, is one of the greatest importance—nothing less than the Transfiguration, during which (according to the Gospel narrative) Jesus spoke to Moses and Elias (both long dead) about "His decease which He should accomplish at Jerusalem." Spiritualists accept this narrative as *credible*, because it is in line with modern manifestations seen and chronicled by reliable witnesses.

Mr. Bevan (writing in the *Christian World*) explains it all away as a "vision" or a "spiritual experience." He suggests that perhaps Peter overheard Jesus praying to God, "whose name was El, and thought of El-ias." But surely this is a dangerous line for a Christian Minister to take; for if this story is to be regarded as a pious fiction, built on an Apostle's mistake, how are plain people to know how much or how little of the recorded doings and sayings of Jesus are authentic?

We fear that Mr. Bevan is engaged on the perilous task of altering the Gospel story to fit his own opinions—one of which is that Spiritualism and Christianity are necessarily opposed. "Spiritualism in its basis and in its technique," he writes, "is an altogether different thing from the Christian religion." We could refer him to quite a number of his brother-parsons who hold a different view, and who would probably suggest to him that his ideas regarding the Christian religion are in need of revision. Certain it is that there is good ground for believing that the Christians of the first and second centuries understood and practised communion with the "dead"; certain it is that violence must be done (as Mr. Bevan has shown) to the key-incidents of the Gospel story (the Transfiguration, the Resurrection, the After-death appearances of Jesus) if a Spiritualist interpretation is to be avoided.

It is strangely ironic that whilst Spiritualists are being denounced by Ecclesiastics and Preachers—Conformist and Nonconformist—as anti-Christian, they stand as firm witnesses for the *credibility* of the main features of the New Testament narrative of the events on which the Christian religion is founded.

Spiritualism is not limited to Christianity—seeing that a Spiritualist may be a Jew or a Muslim or a Hindoo—but it is quite certain that Spiritualism might be of great assistance to Christianity as an ally; and that Christian teachers, deprived of the psychic interpretation of Scripture incidents, must find themselves constantly in difficulties, such as those that have led Mr. Bevan astray.

MINISTER ANSWERS MINISTER

"If we Rob the Bible of its Psychic Background, we Rob it of Reality."

REV. J. S. MCKAY, writing from the Congregational Manse, Galashiels, replies in the *Christian World* (November 14th) to the Rev. John Bevan, who, in the previous issue of that journal, had denied the objectivity of the Transfiguration and objected to efforts to "give a Spiritualistic turn to Gospel incidents." Mr. McKay writes:

Sir,—Rev. John Bevan's reply to "E.S." in the *Christian World* of November 7th is thought-provoking, and for me the thoughts it provokes are by no means in agreement with those it expresses.

While there is much in modern Spiritualism as expounded by certain of its leaders with which I find myself in strong disagreement, there is also much in it which as proved truth I cannot but accept. I have been granted experiences which place the fact of the continued life, interest and love of those who have passed on entirely without the realm of conjecture, experiences which, although I can only affirm them in a letter such as this, are absolutely beyond any question of fraud or subjectivity.

With this as my postulate, let me examine Mr. Bevan's reply. He does not apparently deny the possibility of communion with the dead; he says "such things may or may not be true," but they have "nothing to do with the Christian religion." Mr. Bevan may not have noticed that he has here admitted as conceivable a situation which can only be described as illogical. On the one hand he asseverates the fact of contact with the world of spirit through Christ which is the glorious truth of our Christian faith; on the other hand, he does not deny the possibility of contact with that world through psychic experience, which he says may be "true" but has nothing to do with the former way. If Mr. Bevan can conceive of the spirit-world contacting the physical world in two independent and mutually unconscious or even antagonistic ways, he has stronger powers of imagination than I. Such a conception is contrary to the first principles of philosophy, quite apart from the fact that it denies the homogeneity of the spirit-world and the existence of what might be termed unified supervision in that world.

This is not, however, the full extent of Mr. Bevan's confusion of thought. He ends one sentence by saying that "Spiritual faith not Spiritualistic sight is the way of God." In the next he offers his blessings upon "E.S." if as a Spiritualist he has "something to give the world which will give comfort to the bereaved. By all means," he says, "give it." That is, he bestows his benediction on a method which, according to him, is not God's method. I much prefer the crude logic of the man who says that all such comfort is of the Devil: it at least recognises that God cannot be divided against Himself.

"We have no right," says Mr. Bevan, "to give a Spiritualistic turn to Gospel incidents." I prefer the word 'psychic.' The truth is, we have no need. Let us accept them instead as they are and refrain from giving them a rationalistic turn; the psychic is the normal, the rationalistic is the strained interpretation. Consider the incident Mr. Bevan discusses, the Transfiguration. In Mark and Matthew we are told quite clearly that three figures, Christ and two others, were seen by "them"—Peter, James and John. Luke is still more explicit. "And when they were awake they saw His glory and the two men that stood with Him." Here is surely the acid test of objectivity. A vision is necessarily a subjective experience of one mind, not the objective experience of three independent observers.

No: if we rob the Bible of its psychic background, we

(Continued at foot of next column).

LOOKING ROUND THE WORLD

TEACHINGS OF SPIRITUALISM

AS an offset to the fulminations and denunciations of clergymen who, to their own great disadvantage, do not understand Spiritualism, it is good to have the calm, considered appreciation of one like the Rev. S. Cruwys Sharland, an Anglican clergyman, whose L.S.A. lecture on "The Teachings of Spiritualism as a Guide to Life," is reported in this issue.

Mr. Sharland spoke as a clergyman, a schoolmaster of many years standing, and an experienced psychologist; and in this three-fold capacity he found himself able to point out how the facts and teachings of Spiritualism can be of real value in meeting the problems of existence.

It would be well if clerical critics of Spiritualism—such as the Rev. John Bevan, referred to in another column—could be induced to read what Mr. Sharland has to say, and to think it over seriously.

THE VOICE OF CONFUCIUS

Few incidents in the history of Psychical Research have caused more interest or aroused more controversy than the messages received in ancient Chinese at voice sittings given in New York with Valiantine as the Medium and with Dr. Neville Whyment as interpreter. The "Voice" claimed to be speaking for no less a person than the great Confucius; and, as Dr. Whyment will tell in his lecture at the L.S.A. to-night (Thursday), tests he was able to apply were met and evidence given which indicated that some being with a knowledge of ancient Chinese was actually communicating. Dr. Whyment has written a most interesting book on the subject—*Psychic Adventures in New York*—but in his lecture it is expected he will be able to give many additional indications of the nature and importance of the messages he heard and of the deductions he has drawn from them.

VETERAN MINISTER'S TESTIMONY

The Rev. Fred Hibbert, of Blackpool, one of the best-known Congregationalist Ministers in Lancashire, informs the readers of the *Blackpool Gazette* that he has been interested in Spiritualism for more than 50 years, and has attended "any number of seances."

"It has always seemed strange to me," Mr. Hibbert writes, "that the average Christian man has such a strong objection to Spiritualism. I suppose it is because of this that Spiritualists have set up their own particular churches, though the Bible is full of Spiritualism and the fact that communion between those on the other side and this is possible."

"Why should it be considered so dreadful to keep in touch with our loved ones gone?" he asks. "They are not the less interested in us because their bodily presence is removed, and they will surely want to help those they have loved."

Why, indeed! Rather should we thank God for the provision He has made for communication and use it reverently.

(Continued from previous column).

rob it of reality, and this is exactly what our modern rationalising theologians are doing. It is all very well to talk of Christ's presence in our lives being the assurance of immortality. This is supremely true, but it is a truth terribly limited in its appeal, especially in these matter-of-fact days, and hundreds of thousands of humble souls are unable to attain to it. We who know that God has provided another way, not in opposition to this loftier way but supplementary to it, view with regret not unmixed with wonder the attitude of those who imagine that they see antagonism between the two.

(Rev.) J. S. MCKAY.

THE GENERAL ELECTION

THE results of the General Election have proved that prophecy based on careful calculation of chances was much nearer the mark than "Scorpio's" prediction based on the influence of the stars. "Scorpio" said the Labour Party would "hold the key position but without a majority"; the political prophets said the Government would have a majority round about 200, and this has proved to be under the mark. It would have been interesting to know what result Mr. Naylor, the *Sunday Express* astrologer, predicted, but for some reason his prediction (if he made one) was not published.

With the great Parliamentary majority which the electors have given him, Mr. Stanley Baldwin finds himself in a position stronger, probably, than that ever previously occupied by a British Prime Minister, and readers of LIGHT, we are sure, will pray that he may be guided to use his power successfully for the restoration and preservation of peace, and the alleviation of the distress which still weighs so heavily on the national conscience.

INSPIRATION

In a lecture recently, Mr. Shaw Desmond expressed the view that inspiration from the spirit-plane was behind all creative work in literature, music and art. A confirmation of this view was provided by Dr. Malcolm Sargent during his broadcast talk on music last Friday evening. Answering an inquiry, Dr. Sargent said it was possible to give rules how to avoid mistakes in composing a tune, but it was not possible to give rules to ensure the composition of a really good tune—that, he said, depended on inspiration. He did not attempt to define what he meant by inspiration—it was something beyond definition. Like a good poet, it appears, a good tune is not *made*—it is born.

Stories come from the "other side" telling how music is born there and conveyed by means of inspiration—often unsuspected by the recipients—to musicians on earth. Dr. Sargent's comments may be taken as providing some grounds for believing that these stories are founded on fact.

L.S.A. PRESIDENT'S LECTURE

We had hoped this week to publish a fairly full report of the lecture delivered at Caxton Hall by the President of the L.S.A. (Miss Lind-af-Hageby) on "The Challenge to Modern Thought and Action by the Evidence for Survival," but, owing to unexpected delay in the preparation of the report, it is unavoidably held over until next week. Readers should look out for it in our next issue.

"WITCH" AND "MEDIUM"

There are still a few benighted people who think that "Witch" and "Medium" are interchangeable titles—a mistake based usually on the unwarranted description (in the chapter heading) of the Woman of Endor as a Witch. And there are apparently also a few who retain traces of the blind fanaticism which, not so very long ago, caused a literal interpretation to be given to the Old Testament Commandment: "Thou shalt not suffer a witch to live."

A correspondent who signs as "Bible Reader" in the *Newcastle Chronicle*, quotes this blood-thirsty text as indicating how Spiritualism should be countered. It would be interesting to know if the writer—probably some gently-nurtured woman—would be willing to put the command into operation if a Medium were placed in her power.

I swear I see what is better than to tell the best:
It is always to leave the best untold.

—Walt Whitman.

TOPSY : THE STORY OF A SOUL

VII.—TOPSY CONTINUES HER PROGRESS

This story (written down by Mr. Norman Swaine of Walsall, from the dictation of the Child-Control of the Medium Mrs. Nash), tells how the little girl Topsy, born in Brazil of Samoan parents, died in Georgia through ill-treatment on the cotton plantations at the hands of a brutal Overseer. Arrived in Summerland, she is placed in the care of a beautiful Spirit-Mother, Sister Francesca, to be taught by her the things of the Spirit. In this chapter Topsy speaks mainly of her relations with the other children who are with her in the spirit-garden to which she was taken.

FOR some considerable time after her arrival, Topsy still remained a rather forlorn little stranger, seeing that during her brief sojourn on the earth-plane, amongst the negro slaves to whom she was an alien, she had always sought to avoid companionship and had always enjoyed such few things as she did enjoy—birds, flowers, the colours of the sky, etc.—all by herself. As she progressed, however, in her spiritual development, she tells us that this reserve gradually broke down; she learnt to look upon the beautiful gardens and buildings as her home, and to take a delight in working there and sharing her joy with others.

"We were a happy crowd of children," she says, "learning of the beauties of the flowers and the trees and the wonder of spirit-life and soul-growth; taught by our gentle Spirit-Mothers, whose one diploma was that of Child-love. . . . We learned much, too, from our talks together, children of all colours and nations here united into one happy family. . . . Many joyous hours we spent in the gardens exchanging experiences and stories; and presently I found that I, too, could tell stories—stories to which the other children would listen with delight, and I found much joy in telling them."

One day some of the newly-arrived little ones appeared oppressed by the strangeness of the surroundings and the longing for their parents; so Topsy told them one of her flower stories. It was a special one this time, which she called "The Story of the Little Black Pansy." She had told them that many children on the earth-plane were flowers: there were Roses, Violets, Daisies and Irises.

"But once a flower was born unlike those others. She was born out of the sun, different in petal, and so fragile and weak, so small and dark, that she was called Black Pansy. . . . This Black Pansy just wished to be left alone. She felt herself to be so different from the other flowers, and she rolled herself up in her petals and leaves so that she might be shielded from blows. In the end she dropped so low that anyone seeing her would have said 'That is an ugly flower drooping there; perhaps it is dead.'"

"But one day to that little black flower there came a light which crept into the dark, shadowy spot where it lay hidden and brought with it warmth and moisture, which meant life for her. She unrolled her dark petals and looked out once more; all that was lifeless, withered and bruised, slipped away as she uncurled, till she became a beautiful black pansy. The golden light which had beckoned her forth into the warmth and the sunshine spoke to her of a wonderful growth which was to be hers, and she began to grow in beauty."

Then all the little children understood that the little Black Pansy was Topsy; and they liked her story and asked her to tell them more. Very often the children would gather round a beautiful fountain that stood in the garden. They would cluster round the little Samoan girl, and even the birds would hover near, as though they, too, desired to listen to her stories of the child called Rose, who was intended to bring scent and beauty and happiness to her earth home, but into whose centre

the blight of fretfulness and discontent crept; of another little Lily whose earth-life ended in a hospital ward, and whose last hours Topsy had been allowed to soothe with spiritual thoughts, and whom she had helped across "the Bridge called Death."

"Not so long after that," said Topsy (actually it was in 1859), "Jake came over, and I went with those who bore his soul to the spheres. . . . My Spirit-Mother and I met him and led him to the planes of light and peace."

"He had never understood the meaning of God as the white people knew it, but he had worshipped a spirit of goodness without a name, and his life on the earth-plane had been one of understanding and service. It was a wonderful, happy meeting for both of us; he rejoiced to know I was yet alive, and I was glad to know he was released from oppressive servitude. . . . He is working now apart from me, yet sometimes we meet, and it brings happiness to both of us to remember the joys and sorrows we shared together."

There were times that were less happy to Topsy, when she was taken by her Spirit-Mother to learn of conditions in the spheres lower than her own—spheres where "the radiance of our sun-lit gardens was replaced by a twilight greyness, through which the forms of the spirits there loomed almost like shadows." This gave Topsy a sense of uneasiness, almost of fear, and she would creep closer to her Guide. "The desire for love and service," she noticed, "seemed to be here so much dulled as to be almost absent, and one could sense the presence of sorrow, remorse and resentment."

On one of these visits to the lower spheres Sister Francesca led her charge to where a white man was sitting with his face buried in his hands, and then she turned and looked at Topsy. "There was no need for her to speak," said Topsy, "I knew, despite the covered face—it was the Overseer." (George Grieg. He died in 1865.) She goes on: "He must have sensed our approach, for he looked up, and surprise lit up his eyes as they saw the radiant beauty of my Spirit-Mother; but this turned to recognition and dismay when his eyes fell upon me. I knew what I had to do; but for the moment the memories of the loneliness, the sorrow and the lash stirred again in me."

"Then I threw them off and stepped forward and pulled his hands down from his face and said softly: 'I have come to help you! I have forgiven.' " But he continued to turn away his eyes, and the little spirit-girl and her Guide had to leave him. Many times Topsy returned to him with thoughts of help and encouragement, and now, she says, "He can look at me, for his remorse has lessened with the development of his understanding. He works in a sphere below where I am, but I still see him sometimes."

As a little slave on the cotton plantation, Topsy had heard nothing of God. Her fellow-slaves spoke only of many good or evil spirits, and the strange rites they had performed on moonlight nights had often frightened her. In the Summerland, however, "My Spirit-Mother taught me of the power and the love of the Great Watching Oversoul and helped me to resolve many of my perplexities. . . . In the quietude of my soul, I have sometimes spoken with this God she taught me to know: I have described the scenes I had witnessed on my visits to earth. 'These souls on the earth,' I have said, 'souls lost in sorrow and pain—others surfeited with wealth and pleasure—they suffer and cry out—they are your children—yet still they suffer. Why is this?'

"And softly I have felt His answer return to my soul: 'They live beneath my care, for I am always with them. Within each one I have implanted a divine spark which I would have them fan into a glorious spiritual flame.'"

(Topsy's Story will be continued in LIGHT next week)

SPREADING THE LIGHT

MR. AND MRS. G. E. WRIGHT'S TOUR IN
SOUTH AFRICA

DURING the 18 days occupied by our journey from England to South Africa, many opportunities occurred of speaking to our fellow passengers on the subject of Spiritualism ; and this without any deliberate effort on our part. Once the subject was broached, it became evident that it was one in which they were interested. Indeed, so great was the interest evinced that a number of inquirers expressed a desire to arrange a meeting or service, but, unfortunately, no suitable accommodation was available.

The most that could be done was to talk to small groups and give private sittings ; the most interesting of which was one given to a man who claimed that he was Agnostic and a Communist. He would not admit anything more than an academic interest in Spiritualism, but he was never loth to discuss it with us or to read such literature as we were able to lend him.

On arriving at Cape Town, we were met and warmly welcomed by some of the leading Spiritualists of the city, who had been advised of our visit through the kind agency of Mrs. Hewat McKenzie and Mrs. Meurig Morris. In the course of a day or two, our circle of friends increased so as to include not only the more firmly established organisations, but also those whose efforts are in the initial stage. Thus we were able to comply with our marching orders, received from *the other side*.

"Your work lies not only in preaching and teaching among numbers of people, but also in seeking out here and there those who are hungry for the inner understanding of the meaning of life. You are not going forth with a blaze of trumpets : despise not the two or three ; despise not the upper room."

In the larger meetings, we have had the ready co-operation of various Churches acting in unison for this purpose, and in one instance this resulted in the bringing together of certain leaders who had for some time been grievously estranged. The outstanding feature of the services was not so much that of enthusiasm as of earnest expectation, a desire to hear, to learn and to know ; which conditions were most helpful to the speakers ; for what could be more encouraging than an array of faces displaying such eagerness, teachableness and sincerity of purpose ?

This is not to suggest that our message represented some kind of novelty or differed materially from that which is being given forth weekly by devoted and experienced teachers on the spot ; but, as compared with English centres, their opportunities of listening to a variety of speakers are rare.

Moreover, it would seem that the work of spreading the truths of Spiritualism in this district is permanently overshadowed and hampered by a dense cloud of local prejudice and conservatism, the lifting of which is indeed a stupendous task.

During the three weeks which we spent in the beautiful city of Cape Town, our time was very fully occupied. We held a number of public services which,

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with one exception, were crowded to overflowing ; the exception being due to rain, a condition, we are told, which is fatal to any gathering, the people being most reluctant to leave their homes in wet weather.

In many of the suburbs, friends kindly arranged drawing-room meetings and circles, in which we were used to give help both to those who were already in touch with Spiritualism and to others who were strangers to it ; some of the personal messages being such as to arouse considerable interest, leading to further enquiry and private sittings.

The same kind of thing arose out of a remark made in an address given at one of the larger meetings with reference to the subject : "Is Spiritualism a religion ?" the remark being, "Religion, in the last analysis, is a purely personal matter." Arrested by this thought, new to her orthodox mind, a woman, who had never before attended a Spiritualist meeting, sought a private interview, the result being that she appears to be fully resolved to enter upon an earnest investigation of the whole matter.

There were also incidents of another kind—e.g., before one of the public meetings a young girl approached
(Continued on page 750)

THE SPIRITUALIST COMMUNITY

CHRISTMAS BAZAAR

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(Entrance in Dorset Street) on

Tuesday, November 26th, 1935

Refreshments. Stalls of Every Description. Amusements. Concerts. Clairvoyants, etc.

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DIARY OF EVENTS

PUBLIC MEETINGS FOR ENQUIRERS

Tuesdays at 7.30 p.m.

(Clairvoyance and Psychometry.)

November 26th—Mrs. GRACE COOKE (Silver Collection)

Wednesday, November 27th, at 5 p.m.

LAST OF FOUR ADDRESSES on

"The TEACHINGS OF SPIRITUALISM AS A GUIDE TO LIFE"

No. 4. "Communication between the Seen and Unseen. Its Possibilities and Joys." by Rev. S. Cruwys Sharland

Thursday, November 21st, at 8.15 p.m., LECTURE. Dr. Neville Whyman on "Psychic Experiments under Valiantine's Mediumship, with special reference to Chinese Communications."

Chairman: Mr. Frank Romer.

Group Seances—Fridays at 7 p.m. (Limited to 10).

November 22nd.—Mrs. Annie Brittain.

November 29th.—Miss Eveline Canon.

SYLLABUS ON APPLICATION

DAILY ACTIVITIES.

Private Sittings, Trance and Normal, are arranged daily with approved Mediums, including Mrs. Abbott, Mrs. Clifton Allen, Miss Naomi Bacon, Mrs. Brittain, Miss Frances Campbell, Mr. Leigh Hunt, Miss Jacqueline, Mrs. Livingstone, Mrs. Mason, Miss Lily Thomas, Ruth Vaughan.

Physical and Psychical Diagnosis and Psychometry: Ruth Vaughan Monday, Wednesday (morning) and Thursday.

Advice concerning the Psychic Faculties, also Private Sittings and Classes for Psychic Development: Mr. Leigh Hunt.

Spiritual Healing (Voluntary): Brig.-Gen. Kemp, C.B., C.M.G., every day Miss Ethel Topcott (Trance), Tuesday, Wednesday and Thursday.

Devotional Groups for Absent Healing: Conducted by Mr. W. H. Evans. Sitters invited.

Mondays, 2.15–2.45; 6.30–7. Tuesdays, 6.45–7.15. Wednesdays, 3.30–4; Animal Group, 5–5.30. Thursdays, 3.45–4.15; 7.45–8.15. Fridays, 2.30–3, 7.30–8. Obsession Group, Saturdays, 3–3.30

Special Assistance to Enquirers:

Vice Admiral Armstrong: Tuesdays, 3.30–5.30;

Mr. Stanley De Brath: Fridays, 3–6 p.m.;

The Secretary: Every day (Except Saturdays), 10.30–12.30 and 2.30–5.30, and during Evenings when Meetings are held (it is advisable that appointments be made).

L.S.A. AND QUEST CLUB NOTES

THE TEACHINGS OF SPIRITUALISM

ON Wednesday, November 27th, the Rev. S. Cruwys

Sharland will give the last of the series of lectures on "The Teachings of Spiritualism as a Guide to Life." We hope these lectures have been a means of helping many to a finer understanding of some of the great issues bound up with the larger Spiritualism. Too often Spiritualism is considered in such a narrow sense that it is robbed of much of its influence for good. It cannot be too frequently insisted that Spiritualism is more than psychic phenomena; it can, and should be, a guide to life. We are sure that those who listen to these lectures, and also those who read them, will be heartened and encouraged to live their Spiritualism and so discover what a wealth of power there is in a life so guided.

THE DISCUSSION

We are sure that many are looking forward to the forthcoming discussion at the Caxton Hall, Westminster, on Thursday, December 5th, which has already been referred to in our notes. This should prove one of the most interesting and profitable evenings of the session. The many points of view that will be presented are a guarantee of a good and well-spent evening. You cannot do better than attend this meeting. Note the date: Thursday, December 5th.

DEVOTIONAL HEALING GROUPS

It is now just over a year ago that this work was started, our first group being held on November 14th of last year. Since commencing, we have received enquiries from all over the world and between 500 and 600 people have availed themselves of our help. That it has been a blessing to many, the hundreds of letters from grateful friends testify. Run on lines of

voluntary service, no fees are charged either for direct or absent healing; it has received some recognition, but we would like to see this branch of our work entirely self-supporting. There are many expenses entailed, and our stationery and postal bill alone is no small one; and all these expenses have to be met out of the free-will offerings of friends. If this should meet the eyes of any who are interested in this work, or who have benefited from the services of some healer or healing group, perhaps they will remember us and be moved to send along a contribution towards its upkeep. We shall be grateful to any who do so. Our healing work is a fine service rendered with willingness and devotion to the Christ Ideal. You can help us to expand it and make it even more vital.

Our animal group still functions, and many have testified to its help. We shall be pleased to receive information concerning the sufferings of any animal friends.

W. H. EVANS.

POWER FROM THE SILENCE

MR. WALLIS MANSFORD, author of *Bridging Two Worlds*, informs us that he had long thought that the power derived from united thought in the two minutes silence on Armistice Day had hitherto been largely dissipated, for the reason that no lead had been forthcoming to concentrate upon any helpful constructive idea for the good of humanity.

When visiting Mrs. Grace Cooke, of Burstow Manor, last summer, he gave expression to his thought to her, and after a pause, she said in response: "The spirit people impress me to say you must not allow your thought to lie dormant in your mind. You will be guided to give expression to it, for millions are concerned with the issue."

Acting on this message, Mr. Mansford wrote as far back as September last to the Archbishop of Canterbury, expressing his views on the two minutes silence, and asking if His Grace would give a lead on the matter. In reply, an acknowledgment from the Archbishop's Chaplain intimated that His Grace was away but would give it his attention on his return. In response to another communication, the following reply was received: "I would draw your attention to the fact that the Archbishop of Canterbury issued a day or two ago an appeal to all Christian people to observe Remembrance Sunday and Armistice Day by uniting in prayer for the statesmen of the world and for the restoration and establishment of peace. Some quotations from this statement were given out in the B.B.C. news bulletin on Wednesday night, and a copy of the Archbishop's appeal appeared in *The Times* of yesterday and in other papers. His Grace hopes that on Armistice Day, during the two minutes silence, the thoughts of Christian people will be concentrated upon these needs."

One can judge from this letter how very thoroughly the Archbishop entered into the spirit of the idea.

A day or two after the preparation of the above, at a private sitting with Mr. T. E. Austin, Mr. Mansford received the following message: "The spirit people gave you the idea of a united constructive thought for Armistice Day for the two minutes silence and were delighted with the way it was carried into effect. They want this to be made known on the earth-plane."

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and

MONDAY, NOVEMBER 25th, at 3 p.m.—

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SUNDAYS at 7 p.m. at

QUEEN'S HALL LANGHAM PLACE, W.1.

Sunday, November 24th—

Speaker: Rev. C. DRAYTON THOMAS.

Clairvoyant: Mr. Thomas Wyatt.

Sun., Dec. 1st. Speaker: Rev. TYSSUL DAVIS.

Clairvoyante: Miss Lily Thomas

For particulars of weekday activities at Headquarters, Marylebone House,
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SUNDAY, NOVEMBER 24th—

11 a.m. Mr. H. ERNEST HUNT.

6.30 p.m. Mrs. BERTHA HARRIS,

Address and Clairvoyance.

WEDNESDAY, NOVEMBER 27th, at 7.30 p.m.—

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SUNDAY, NOVEMBER 24th, 1935.

11 a.m.—Mrs. St. CLAIR STOBART

Clairvoyante: Miss Eveline Canon.

6.30 p.m.—Mr. ERNEST HUNT

Clairvoyante: Mrs. Helen Spiers.

Sunday, December 1st, at 11 a.m. ...

Mr. HAROLD CARPENTER

Sunday, December 1st, at 6.30 p.m. ...

Clairvoyante: Mrs. Helen Spiers

Miss LIND-AF-HAGEBY

Clairvoyant: Mr. Thomas Wyatt

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OPEN MEETINGS

Mondays, 6.30 p.m. Wednesdays, 12.30 p.m.

Organ Recital, Address, Questions Answered and Clairvoyance. Admission Free

Monday, November 25th.—Speaker: Mrs. Hewat McKenzie

Clairvoyante: Mrs. Evelyn Thomas

Wednesday, November 27th.—Speaker: Mr. David Bedbrook

Clairvoyant: Mr. R. E. Cockersell

Monday. WEEKDAY ACTIVITIES

2.30—4 p.m. Mrs. Livingstone, by appointment.

2.30—4 p.m.—Mrs. Bird's Ladies' Healing Circle. For appointments write to Mrs. Moysey (Hon. Secretary).

2.30—4 p.m.—Mrs. St. Clair Stobart welcomes enquirers.

6.30 p.m.—Open Meeting in the Grotrian Hall.

7.45 p.m.—Mrs. Bird, Circle for Trance Diagnosis and for Instruction of potential healers.

Tuesday. Mrs. Livingstone, by appointment.

Wednesday. 12.30—1.30 p.m.—Open Meeting in Grotrian Hall.

2.30—4 p.m.—Mrs. St. Clair Stobart welcomes enquirers.

6 p.m.—Mrs. Bird's Ladies' Healing Circle. For appointments write to Miss Robertson, Hon. Sec.

Thursday. Miss Lily Thomas, by appointment.

7 p.m.—Mrs. Bird's Mixed Healing Circle. For appointments write to Miss Mitchell (Hon. Secretary).

Friday. 2.30—4 p.m.—Mrs. St. Clair Stobart welcomes enquirers.

WEDNESDAY CIRCLES (limited to eight sitters)

Members, 3s.; Non-Members, 4s.

Nov. 27th. 2.30 p.m. Mr. Glover Botham 6.30 Mrs. Livingstone

Dec. 7th. 2.30 p.m. Miss Lily Thomas 6.30 Mrs. Evelyn Thomas

Private Sittings arranged daily with the following mediums:—Mr. Glover Botham, Miss Frances Campbell, Mrs. Esta Cassel, Mrs. Fillmore, Mrs. Hirst, Miss Jacqueline, Mr. Horace Leaf, Mrs. Rose Livingstone, Mrs. Evelyn Thomas, Miss Lily Thomas and Mr. Frank Leah (Psychic Portraiture).

Wednesdays at 6.30 p.m.

Instructional Course.

A Series of studies in Spiritualism. 12 classes, held by Miss Eddison

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Mr. R. E. COCKERSSELL

Demonstration of Clairvoyance with accompanying

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Admission 6d. (including Dance 2/6)

DANCE 8 to 11.30 p.m.

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at THE FORTUNE THEATRE, 12.30—1.30

Addresses by representatives of the Churches and by Spiritualists

Clairvoyance—Mrs. ESTELLE ROBERTS

For further particulars see page 742

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MR. AND MRS. WRIGHT IN SOUTH AFRICA

(Continued from page 747)

us bearing an envelope which she said contained a question that her mother had told her could be answered by spirits. The girl said she was scared stiff, and asked how the spirits appeared and spoke and whether she would be able to see them. The question ran: "Please shall I pass my examination?" Without waiting for the spirits to reply, we informed her that she would pass if she worked hard enough! After the meeting we took the girl apart and tried to make her understand something of the nature of spiritual things.

A letter from a man in Rhodesia, who had heard that we were in Cape Town, set forth a number of questions. "Shall I do right in staying in South Africa? Will my business flourish? Should I bring over from England my wife and family?" The writer enclosed a piece of his wrist-watch strap and a postal order for 10/-. These we returned, informing our friend that we do not use our powers for such purposes.

Of the kindnesses that we have received at the hands of friends in Cape Town, we cannot speak too highly. Our next field is Port Elizabeth, where a number of activities have been arranged in advance. Next comes East London, Durban, Peitermaritzburg, Johannesburg, Pretoria, Bloemfontein, Kimberley; and another fortnight in Cape Town before sailing for Australia on February 5th, 1936.

G. E. WRIGHT.

A SHEFFIELD DEBATE

An interesting departure by the Sheffield Society for Psychical Research was the staging of a public debate between their own members and the Hallamshire Debating Society.

The motion, moved by Mr. G. H. Fletcher, of the latter Society, claimed "That the Spiritualistic interpretation of alleged psychic phenomena is not the true one," and was replied to by Prof. W. G. Hibbins, B.Sc. The proposition was supported by Mr. F. H. Whitehouse, and the opposition by Mr. F. B. Elrod.

After the meeting had been thrown open for brief speeches, the two chief opponents replied, and the chairman, Mr. F. W. Hayward (a Vice-President of the S.S.P.R.) summed up. The crowded audience were very appreciative of the high level of good temper and fair argument that was maintained.

Though nothing particularly new emerged from the discussion, covering as it did most of the well-known points that are invariably brought forward by critics of psychical research and Spiritualism, it was generally admitted that the debate served a very useful purpose in that each side learnt that it was necessary to extend respect to the point of view of the other. O.J.W.

MR. R. E. COCKERSELL'S MEDIUMSHIP

Mr. Ronald E. Cockersell is steadily making for himself a place amongst the younger clairvoyant and clairaudient demonstrators in London. At a largely-attended meeting at Caxton Hall, Westminster, on the evening of Armistice Day (November 11th), he gave a large number of evidential descriptions and messages.

To one woman he said: "There is Elsie or Elsa, an old friend ('Yes'), and Butler or Butterworth, or some name like that ('Butters'), also Sally or Sarah ('Yes') and a dog that went blind and died but was not put to sleep because he was loved so much ('Yes'). They also bring a particularly bald parrot which belonged to an aunt ('Yes')"

Mrs. St. Clair Stobart presided over the meeting, and addresses were given by Dr. Nandor Fodor and Mr. Horace Leaf, who complimented Mr. Cockersell on keeping his audience interested, which was essential to success in platform work.

MYSTERIES OF MIND AND PERSONALITY

*It is the mind that maketh good or ill,
That maketh wretch or happy, rich or poor.*

—SPENCER

"In the shaping of man in His own image, the Creator endowed him with the gift of a divinely creative mind. The Mind," states Mr. Shelley Castle, "can also be the doctor as well as the architect and builder of one's life and greater achievements."

In his thrillingly challenging book, "The Great Discovery," as in his other works, Mr. Shelley Castle helps his readers to understand how to utilise their powers for health, success and happiness in life. Numbers of men and women already gained remarkable personal profit by reading "The Great Discovery." Some ideas of readers' wholehearted appreciation may be gained from these extracts from typical letters:—

Miss F.H., of Birmingham, writes, "I would like to say in perfect truth that 'The Great Discovery' was of tremendous help to me. I have read it again and again, and feel it is worth its weight in gold."

Mr. R.N. (Antrim) writes, "I have thoroughly digested 'The Great Discovery' you sent me. It is the most amazing piece of work I have ever read."

WRITE FOR FREE COPY OF "THE GREAT DISCOVERY"

Encouraged by these appreciations, Mr. Shelley Castle has decided to distribute another edition of 5,000 complimentary copies of "The Great Discovery," thus our readers may write for a copy, which will be sent to them post paid by the Author.

This book will prove particularly interesting and useful to all who are desirous of overcoming any such personal handicaps as Depression, Nervousness, Lack of Self-confidence, Brain-fag, Sleeplessness or Restless Sleep, unaccountable spells of apathy and mental inertia often accompanied by baseless fears of self and others, with their perplexing and energy-paralysing effects. It reveals the proved, practicable ways and means of re-ordering the mental processes and infusing the mind with new confidence in Self and the future. This valuable information awaits all who apply for a complimentary copy of "The Great Discovery," addressing the Author himself, Mr. Shelley Castle (Suite 103F), Castle House, Jackson's Lane, London, N.6.

MR. FRANK LEAH'S WORK

At a crowded meeting of Leicester Society for Psychical Research, held at its headquarters, 35 Highfield Street, Leicester, on Wednesday, 13th November, Mr. Frank Leah gave another of his fascinating lantern lectures. At the beginning Mr. Leah gave an entirely new demonstration of his mediumship in that he showed his four dimensional vision in terms of sculpture. He showed two portraits that he had done of a spirit-communicator named Archdeacon Richardson, D.D., of London, Ontario.

This communicator, who was a Canadian, came with his daughter-in-law, an American, who was the sitter, barely a month ago. From this basis, a remarkable portrait-bust of the Archdeacon was modelled by J. A. Stevenson and Mr. Leah, in Mr. Stevenson's studio in Kensington, in what in the circumstances was record time—a matter of a couple of hours.

It is noteworthy that in the case of any portrait-bust undertaken posthumously, the sculptor is always supplied with all the photographs of the subject available, and every bit of information that can be given by relatives and friends, whereas in this instance the bust was executed entirely from Mr. Leah's drawings, done clairvoyantly.

The bust is so striking a likeness of the Archdeacon, that his son ordered a bronze cast of himself.

In the unavoidable absence of Capt. C. E. Loseby, Barrister-at-Law, the Chairman, Dr. Basil Martin, Vice-Chairman, presided.



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I now find that while using Kilnascrene this appearance is intensified even though I am sitting under bright electric light.

My husband was unable to make out anything at all until I placed my hands over his. On pointing the fingers in the same direction, the power became visible to our great delight. Please send another pair so that we can try to make the colours appear and blend as recommended in your book.

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